554 to stand too far above his fellows. A
156 Mundurucú never boasted of his
577 achievements, nor would he compare himself to others. In fact, it is most difficult to elicit any sort of comparative evaluation of the moral worth of particular individuals from any Mundurucú.

459 The prevailing tone of Mundurucú
577 values is perpetuated in the modern trade situation, for Mundurucú do not
[141] make commercial transactions among themselves. Trade with whites is expected and sought, but those Mundurucú who conduct trade with their fellows as employees of the whites and on behalf of them are recognized to operate outside the ethical system and attract considerable antagonism. Thus, the modern economic ethic of the Mundurucú is colored by the same dualism as existed in their warrior period.

184 The duality of Mundurucú ethics
577 is closely associated with the institutional core or nexus of the culture. Hostility towards the outer world goes beyond mere distrust and suspicion; it is a positive assertion and celebration of the integrity and cohesiveness of the society. While acting as an escape-valve
[721] for intra-social aggressions, warfare served to produce tensions which, paradoxically, contributed towards maintaining balance in the social structure.
[754] Witchcraft may be said to have functioned in much the same way.

191 Manly virtues were esteemed in
577 Mundurucú culture, and hunting ability was valued second only to strength in war. Male unity in a hostile world was expressed in the semi-military or-